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Thematic QuranicTranslation Series Installment 3
(IN ENGLISH LANGUAGE)

Crucial themes of "HALAAL & HARAAM FOOD"

from Chapter Al-Maidah, al-Hajj, Al-An'aam,
Younus, An-Nahal, Al-Baqarah"

defined in the true light of Quran

PRELUDE

This thesis takes into account the mass manipulation of Quranic vocabulary and subsequent misrepresentation of its original doctrine on a gigantic scale by tyrannical Arab regimes of Umayyad and Abbaside dynasties in the early period of Islam. Therefore, this is a humble effort to re-discover the real spirit of Quran, while converting its Arabic text into English, with a fresh modern rational outlook that takes full cognizance of its classical beauty, and the unquestionable and inexhaustible wisdom of its beneficent ideology. This formidable venture fully adheres with Quran's original perspective of the Universe, nature, global human society and moral and intellectual evolution of human self. It also takes into consideration its revolutionary message against the cruel domination of the capitalist powers of the time and prevalent racial and class discrimination and prejudices in the socio-economic scenario of human life.

The corrupted and misleading Quranic exegesis and translations abound in the Muslim world and abroad. The Muslim clergy tenaciously cling to them for maintaining their spiritual authority as well as politico-social influence over the perpetually downtrodden Muslim masses. This unenviable and substandard stuff is inherited from an inglorious past, thanks to the counter revolution unleashed by despotic Damascus regime of the Umayyads in the early age of Islam. This counter revolution by the arch enemies of Mohammad pbuh had succeeded in demolishing not only the pious caliphate established by him, but in re-modeling the entire teachings of Islamic philosophy. This great conspiracy of the time was carried out under a concerted and prolonged planning by the tyrannical dynastic Arab monarchies that followed. It goes without saying that a dynastic

dictatorial rule is deemed grossly illegitimate in Islamic doctrine. Quran only allows and ordains a social democratic regime run through consultation between a council of competent and pious elders.

It is therefore earnestly hoped that this effort may draw forth and present the true, unadulterated and uncorrupted image of this doctrine, that may be equally applied to all human societies for all times to come and in all given circumstances and situations till the end of times.

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SYNOPSIS

The theme of Halaal (fair, legal, permitted) and Haraam (unfair, illegal, prohibited) Food has a crucial importance in the fields of knowledge related to Islamic Theology. The earlier and later theologians have discussed it at length in the light of Quran and Hadith. Statutory laws have been formulated under Islamic Jurisprudence and loads of religious edicts issued.

It may look funny, however, that according to the fully authoritative and most reliably documented Word of God, QURAN IS NOT A GUIDE TO EATING. It is a "Timeless Mode of Conduct" (Hudan – هدی 2/2) , which presents a discipline of human morals and ethics (Values) that enables man to decide consciously and independently about his way of living, viz., his society's administration and control, his style of family life, his attire and decorum, his choice of profession, and ----------his Eating and Drinking preferences.

Hence the problem confronting us in respect of Halaal and Haraam actually lies in our bogus legacy of those traditionist translations which, treading the path of their usual illogical and irrational deviations, forces us to assume that in this divine code Allah swt is more concerned with our eating and drinking habits than our character building conduct. And thus He, along with ordaining our acts and deeds as fair or unfair, is also permitting us to eat a particular kind of food and prohibiting the other kind. In this way it suggests to us as if imposing of restrictions on food and its categorization in Halaal and Haraam was to lend some kind of support in our character building process, and for which issuance of specific orders was to be regarded a pre-requisite.

But when we are taking into account the ground realities, certain facts come to our notice. One of them tells us that those eatables which we are led to believe Quranic injunctions declare prohibited for Muslims, are constantly being

consumed by three fourth of humanity from other nations in their daily lives. So we are compelled to question that :-

1) If the Lord Almighty had deputed his Messengers to all nations with the same commandments, just as Quran specifically ordains, why then His Laws and His prescribed way of life are not the same for the entire humanity? Why some taboos in respect of eatables are reserved for just the Muslims ? Whereas Quran ordains that God doesn't change his commandments or laws for any one; therefore they apply unto the entire humanity.

2) If at all we are prohibited to eat some Haraam items because of their probable harmful effects on our health, why are other faith groups regularly consuming the same items generation after generation without being inflicted by their ill effects? Isn't it evident that general health and energy levels in other nations are far better than ours? They enjoy longer lives too? Why is it so ?,,,,,,, and,

3) If Haraam or prohibited food causes some spiritual or moral decay in humans, why, even after our collective abstinence for 1400 years, are we Muslims in the most precarious spiritual and moral degradation? Why the degree of our sufferings in economic, social, technological and strategic spheres stands in an overwhelmingly pathetic state?

4) Some narrow-minded but highly educated conformists, assuming the status of great modern researchers in theology, would refer to some Verses from Bibles where Khanzeer (Pig) has been specifically prohibited to eat. They would not simply pay attention to the three fourth of humanity eating pig meat routinely since times immemorial, but would opt for offering diverse scientific or medical theories too to substantiate the most harmful effects of Pig meat eating. Such are those whose mental faculties are retarded and their scope of conscious thinking is restricted by inherited dogmas. They would go to great, irrelevant, sickening lengths to assert their archaic viewpoint by quoting numerous most unlikely references from diverse sources. ***It is they who would invariably endeavor to derive every damned detail of walking, sitting, bowing, eating, drinking, clothing, washing, shitting and even sleeping with their women, from Quran.*** Quran fortunately is not for the delinquent, the psychotic, or the belligerent. Had Allah been resorting to direct us about each and every physical act or aspect of our living patterns, would He not probably need to transmit to us at least fifty (50) volumes of Quran's magnitude? And still He would be transforming us, the free thinking and independent humans, into Robots or Zombies????

Since no one has a rational and satisfying answer to these questions, we are led to believe that something has grossly gone wrong in our traditionist translations when they declare those things Haraam and Halaal that belong to the category of eatables. Obviously, some commandments leading to reforming the human conduct have been pilfered with, redacted or misconstrued to ordain restrictions on some human food. Another possibility is the tendency of easy, word to word literal and commonplace, and unscholarly practice of translations, which often cause a radical alteration of the original message in the course of its conversion into another language. It is essential that in transferring one language to another the style, level of prose and intellectual standard of the source text, and its aspirations or destination, must be kept in view. As an acknowledged rule, a translation venture must be undertaken in full concordance with the above standards.

So, let us try a purely academic and rational effort hoping to clear the dormant ambiguity by exposing the true picture of God's message in Quran. The sub-theme of offering "Animal Sacrifice" would also fall within our purview as it is also related with food or flesh-meat eating. It is regarded as a source of pleasing a god who directs us to kill his own creation in multitudes in every home, locality, street and town of the faithful at the time of Hajj. It is a gory scenario filled with flowing blood and carcasses lying and hanging around, the sickening sight of which women and children can't withstand. Yet many ignorant and fundamentalist savages learn the lesson of barbarity and brutality there from.

This translation would go a long way to prove that the God Almighty has never given orders about what to eat and what not. He has not ordained a sacrifice of man or animals. He has rather admonished against it by saying that ***"I fix the criterion of Halaal and Haraam acts that influence your morality and conduct, whereas you ditch me deliberately and divert that criterion with mal-intention towards material things of eating."***

This translation is in keeping with the lofty ideals of Quranic doctrine, the unparalleled beauty of its classical narrative, the context in which the Verses have been revealed, and full guidance from 10 authentic world famous Arabic lexicons. Nowhere a transgression beyond the Root Meanings of words has been committed. Any serious mistakes, if found, can be pointed out with authentic references.

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Chapter Al-Maaidah(5): Verses 1 to 7

يَا أَيُّهَا الَّذِينَ آمَنُوا أَوْفُوا بِالْعُقُودِ ۚ أُحِلَّتْ لَكُم بَهِيمَةُ الْأَنْعَامِ إِلَّا مَا يُتْلَىٰ عَلَيْكُمْ غَيْرَ مُحِلِّي الصَّيْدِ وَأَنتُمْ حُرُمٌ ۗ إِنَّ اللَّـهَ يَحْكُمُ مَا يُرِيدُ (١)

"O people of peace and faith, always fulfil (awfoo) the contracts/obligations/ vows of allegiance ('aqood) agreed upon. It had been allowed for you in the past (ahillat lakum) to adopt a cattle-like ambiguous and unspecific mindset (baheematul an'aam) in this context, and you were bound to obey (antum hurumun) just the verbal orders issued to you (ma yutlaa alayikum) about the captives (al-Sayid) not freed from the prisons (ghayira mahalli). But Allah would issue commands in this respect as He deems fitting."

Ayn-Qaf-Dal = to tie in a knot, make a knot, strike a bargain, contract, make a compact, enter into an obligation, bind, judgement, consideration of one's affairs, management, promise of obedience or vow of allegiance.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تُحِلُّوا شَعَائِرَ اللَّـهِ وَلَا الشَّهْرَ الْحَرَامَ وَلَا الْهَدْيَ وَلَا الْقَلَائِدَ وَلَا آمِّينَ الْبَيْتَ الْحَرَامَ يَبْتَغُونَ فَضْلًا مِّن رَّبِّهِمْ وَرِضْوَانًا ۚ وَإِذَا حَلَلْتُمْ فَاصْطَادُوا ۚ وَلَا يَجْرِمَنَّكُمْ شَنَآنُ قَوْمٍ أَن صَدُّوكُمْ عَنِ الْمَسْجِدِ الْحَرَامِ أَن تَعْتَدُوا ۘ وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ ۖ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ ۚ وَاتَّقُوا اللَّـهَ ۖ إِنَّ اللَّـهَ شَدِيدُ الْعِقَابِ (٢)

"Therefore, o people of peace and faith, do not violate the statutes of Allah (**شَعَائِرَ اللَّـهِ**) nor the binding conditions of agreements (**الشَّهْرَ الْحَرَامَ**), nor neglect the precious values of a beautiful conduct (**الْهَدْيَ**), nor avoid other responsibilities conferred upon you (**الْقَلَائِدَ**), nor overlook the safeguarding of those responsible for running the respectable centre of divine leadership (**آمِّينَ الْبَيْتَ الْحَرَامَ**) who are seeking blessings from of their Sustainer and His approval. But when you come out of the imposed restrictions (**حَلَلْتُم**), do strive for stabilizing your power and control (**فَاصْطَادُو**). And even in this case, do not let the enmity of a people for having obstructed you from complying with the inviolable divine commandments (**الْمَسْجِدِ الْحَرَامِ**) lead you to transgression (**تَعْتَدُوا**). And keep in mind to cooperate always in righteousness and piety, but do not cooperate in sin and aggression. And remain fearfully attached with Allah; indeed, Allah is severe in monitoring."

حُرِّمَتْ عَلَيْكُمُ الْمَيْتَةُ وَالدَّمُ وَلَحْمُ الْخِنزِيرِ وَمَا أُهِلَّ لِغَيْرِ اللَّـهِ بِهِ وَالْمُنْخَنِقَةُ وَالْمَوْقُوذَةُ وَالْمُتَرَدِّيَةُ وَالنَّطِيحَةُ وَمَا أَكَلَ السَّبُعُ إِلَّا مَا ذَكَّيْتُمْ وَمَا ذُبِحَ عَلَى النُّصُبِ وَأَن تَسْتَقْسِمُوا بِالْأَزْلَامِ ۚ ذَٰلِكُمْ فِسْقٌ ۗ الْيَوْمَ يَئِسَ الَّذِينَ كَفَرُوا مِن دِينِكُمْ فَلَا تَخْشَوْهُمْ وَاخْشَوْنِ ۚ الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا ۚ فَمَنِ اضْطُرَّ فِي مَخْمَصَةٍ غَيْرَ مُتَجَانِفٍ لِّإِثْمٍ ۙ فَإِنَّ اللَّـهَ غَفُورٌ رَّحِيمٌ (٣)

(Please check also here identical verses 2/173 and 6/145. The next translation applies to the beginning parts of these Verses too. A repetition is avoided for fear of making the writing lengthy).

"Prohibited for you is to become dead by losing your intellect (al-Mayitatah); or smear your account with human blood; or to get close to the ill-natured, cunning ones; or to embrace an ideology by which a name of other than Allah is raised (أهِلَّ لِغَيْرِ اللَّـهِ بِهِ) . And also declared unlawful for you is to crush an individual or group by silencing their voice (al-Munkhaniqah); or kill them through mental and physical torture (al-Mauqoodah); or throw someone into oblivion by depriving his acquired high status (al-mutaraddiyah); or to push someone to ill-fate and bad luck (an-nateehah); and to create a state of affairs where all human values have been devoured by terror and brutality (wa maa akalas subu'u) except the few ones which you might have saved and cultivated (maa zakkayitum); or to sacrifice someone's career/life on the pretext of a self-designed goal or standard (wa maa zubiha 'alan nusubi); or to create rift among people by adopting faulty policies (tastaqsimoo bil-azlaam). It must be borne in mind that all the above policy steps fall under the crimes of misconduct and corruption (fisq). It is these values of your discipline that have made the deniers of truth disappointed and remorseful. Hence you need now to give up your fear of them and keep my glory always in view. At this juncture of the passing time I have completed for you your permanent way of conduct and, by that, have fully blessed you with ease and comforts; and the peace and security of humanity has been appointed as your destination. Keeping vigilant about the above guideline, whosoever among you may find himself in a fix (فِي مَخْمَصَةٍ), while having no intentions towards evil (غَيْرَ مُتَجَانِفٍ لِّإِثْمٍ), God would bless him with his protection and mercy."

يَسْأَلُونَكَ مَاذَا أُحِلَّ لَهُمْ ۖ قُلْ أُحِلَّ لَكُمُ الطَّيِّبَاتُ ۙ وَمَا عَلَّمْتُم مِّنَ الْجَوَارِحِ مُكَلِّبِينَ تُعَلِّمُونَهُنَّ مِمَّا عَلَّمَكُمُ اللَّـهُ ۖ فَكُلُوا مِمَّا أَمْسَكْنَ عَلَيْكُمْ وَاذْكُرُوا اسْمَ اللَّـهِ عَلَيْهِ ۖ وَاتَّقُوا اللَّـهَ ۚ إِنَّ اللَّـهَ سَرِيعُ الْحِسَابِ (٤)

"They would ask you as to what has been made lawful to them. Tell them, "Lawful for you are all the acts of virtue and goodness (الطَّيِّبَاتُ). And when you are educating (tu'allimoona-hunna) the tied up and injured batches of prisoners (al-jawaareh al-mukallabeen) from what God has endowed you with (mimma 'allama-kum-ullaah), take care to grasp those things that they hold against you and implicate you with (mimma amsakna 'alayikum). Then deliberate upon it in the light of divine attributes (wa adhkaru ismal-laaha 'alayihi) with the aim of

reforming your conduct. And be afraid of God’s accountability. Indeed, He is swift in account.”

الْيَوْمَ أُحِلَّ لَكُمُ الطَّيِّبَاتُ ۖ وَطَعَامُ الَّذِينَ أُوتُوا الْكِتَابَ حِلٌّ لَّكُمْ وَطَعَامُكُمْ حِلٌّ لَّهُمْ ۖ وَالْمُحْصَنَاتُ مِنَ الْمُؤْمِنَاتِ وَالْمُحْصَنَاتُ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ مِن قَبْلِكُمْ إِذَا آتَيْتُمُوهُنَّ أُجُورَهُنَّ مُحْصِنِينَ غَيْرَ مُسَافِحِينَ وَلَا مُتَّخِذِي أَخْدَانٍ ۗ وَمَن يَكْفُرْ بِالْإِيمَانِ فَقَدْ حَبِطَ عَمَلُهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ [٥]

“From the present time onwards, all the acts of virtue and goodness (Tayyibaat) are declared lawful for you. Moreover, the acquisition/learning (Ta’aam) of all the praiseworthy attributes/values found among the People of the Book has been made lawful to you, and similarly, your values have been made lawful to them. And also is lawful to you relationship with the morally solid and secured communities (al-Mohsinaat) from amongst the people of peace and faith (mo’minaat); and with those communities belonging to the people given the Book before you, provided you pay their dues and rights fully and systematically and they remain solid and secured (Mohsineena), without resorting to bloodshed or dishonesty (ghayira Musafiheena), nor should indulge in secret conspiracies (laa muttakhizi akhdaan). It must be born in mind by all that whoever denies the faith, his good work has become worthless, and he, in the Hereafter, will land among the losers”.

“Wudhu” – Ablution:

Dear Readers, by a lucky chance the next Verse that comes under our scrutiny in this theme of Haraam and Halaal is the one proclaimed collectively by every grand scholar of Islam to be teaching the ritual of Ablution!!!

Imagine! Virtually, what we are talking about in our thesis from the very beginning up to this point - and even after this Verse - displays no link, relation, coherence, consistence or coexistence by any degree with an “Ablution”! And imagine also the Lord of the Universe, the Supreme Consciousness behind the unimaginable work of creation, turning into a nursery teacher for ‘small kids’, instructing them how to wash their hands, face and feet!

Instead of the word-to-word commonplace traditionist translations you must have noticed everywhere, kindly now have a perusal of the following befitting translation carried out on the basis of metaphoric and idiomatic style of Quran’s classical Arabic. Fully integrated with the former text and consistent with the upcoming narrative, this Verse too imparts the rules of conduct as continued from the previous lines. Here it goes.

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ وَامْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ ۚ وَإِن كُنتُمْ جُنُبًا فَاطَّهَّرُوا ۚ وَإِن كُنتُم مَّرْضَىٰ أَوْ عَلَىٰ سَفَرٍ أَوْ جَاءَ أَحَدٌ مِّنكُم مِّنَ الْغَائِطِ أَوْ لَامَسْتُمُ النِّسَاءَ فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوهِكُمْ وَأَيْدِيكُم مِّنْهُ ۚ مَا يُرِيدُ اللَّـهُ لِيَجْعَلَ عَلَيْكُم مِّنْ حَرَجٍ وَلَـٰكِن يُرِيدُ لِيُطَهِّرَكُمْ وَلِيُتِمَّ نِعْمَتَهُ عَلَيْكُمْ لَعَلَّكُمْ تَشْكُرُونَ (٦)

"O people of faith and peace, when you embark upon (Qum-tum) the pursuit and enforcement of divine commandments (ilas-Salaat), then purify (ughsiloo) your vision and thoughts (Wujuha-kum) and your powers/capabilities (ayidiya-kum) from all errors and negative influences until they become the closest source of support and assistance (al-Maraafiq) in your mission. At the same time, carefully check and assess the qualities/competence (amsahu) of your ranks and chieftains (bi raoosikum wa arjulikum) and upgrade them to the status of excellence (ilal-ka'bayin). In case you have been a stranger (junuban) on this ideological front, then start the process of purifying your mind from negative influences (fa at-tahharoo). And if you suffer from infirmities of faith and belief (mardhaa), or still are in the middle of your learning process ('alaa safarin), or if one of you has come up from a very low intellectual level (min al-Ghaait), or a particular conscious weakness has touched/influenced you (laamas-tum an-Nisaa) and you have not known a revelation/guidance solving this problem, all you need is to keep your targets and aspirations very high and noble. And in the light thereof, you need to assess and analyze your thoughts and capabilities once again. It is so because God doesn't want to burden you unduly, but He intends to purify you and finalize His favours upon you so that your efforts may produce required results."

وَاذْكُرُوا نِعْمَةَ اللَّـهِ عَلَيْكُمْ وَمِيثَاقَهُ الَّذِي وَاثَقَكُم بِهِ إِذْ قُلْتُمْ سَمِعْنَا وَأَطَعْنَا ۖ وَاتَّقُوا اللَّـهَ ۚ إِنَّ اللَّـهَ عَلِيمٌ بِذَاتِ الصُّدُورِ [۷]۔

(This Verse is taken into account with the sole purpose of proving the consistency and concordance with the continuing theme under discussion, namely the adherence with signed protocols, agreements, contracts or covenants as well as the values of character. Thus the interpolation of the subject of Ablution here is fully exposed.)

"And remember the favour of Allah upon you and His covenant with which He has bound you when you said, "We have heard and we have obeyed"; and remain cautiously attached with Allah. Indeed, Allah knows the state of your inner self."

Chapter Al-An'aam: Verse 151

سورہ الانعام: ۱۵۱

قُلْ تَعَالَوْا أَتْلُ مَا حَرَّمَ رَبُّكُمْ عَلَيْكُمْ ۖ أَلَّا تُشْرِكُوا بِهِ شَيْئًا ۖ وَبِالْوَالِدَيْنِ إِحْسَانًا ۖ وَلَا تَقْتُلُوا أَوْلَادَكُم مِّنْ إِمْلَاقٍ ۖ نَّحْنُ نَرْزُقُكُمْ وَإِيَّاهُمْ ۖ وَلَا تَقْرَبُوا الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ ۖ وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّـهُ إِلَّا بِالْحَقِّ ۚ ذَٰلِكُمْ وَصَّاكُم بِهِ لَعَلَّكُمْ تَعْقِلُونَ (١٥١)

"Say, "Come to me and I will tell you what actually has Allah forbidden (declared Haraam) to you". Do not associate anyone or anything with his exclusive sovereignty and extend good and balanced treatment to your elders; Do not ruin your young generation, out of poverty, by keeping them deprived of moral and conscious development (وَلَا تَقْتُلُوا) as We are responsible to provide for you and them; Do not go near obscene behavior, apparent or concealed; Do not waste a life whom Allah has declared prohibited or respected, except when it becomes a rightful duty. This has He instructed you that you may exercise reason."

Chapter Younus (10): Verses 59-60

قُلْ أَرَأَيْتُم مَّا أَنزَلَ اللَّـهُ لَكُم مِّن رِّزْقٍ فَجَعَلْتُم مِّنْهُ حَرَامًا وَحَلَالًا قُلْ آللَّـهُ أَذِنَ لَكُمْ ۖ أَمْ عَلَى اللَّـهِ تَفْتَرُونَ (٥٩) وَمَا ظَنُّ الَّذِينَ يَفْتَرُونَ عَلَى اللَّـهِ الْكَذِبَ يَوْمَ الْقِيَامَةِ ۗ إِنَّ اللَّـهَ لَذُو فَضْلٍ عَلَى النَّاسِ وَلَـٰكِنَّ أَكْثَرَهُمْ لَا يَشْكُرُونَ (٦٠)

"Say, "Have you seen what Allah has bestowed upon you of provisions; and then you have dared to make Haraam and Halaal out of them?" Say, "Has Allah ever allowed you to do so, or do you invent lies upon Allah?" And what do these insinuators suppose is going to happen to them the day the next stage of life is launched/established (يَوْمَ الْقِيَامَةِ). Allah is full of bounties for people, but most of them do not strive to make their efforts fruitful."

Chapter Al-Hajj (22) : Verses 28-30

وَأَذِّن فِي النَّاسِ بِالْحَجِّ يَأْتُوكَ رِجَالًا وَعَلَىٰ كُلِّ ضَامِرٍ يَأْتِينَ مِن كُلِّ فَجٍّ عَمِيقٍ (٢٧)

“And invite people for exchange of arguments for acceptance of God’s message (بِالْحَجِّ). They may come to you boldly and on calls of their conscience (وَعَلَىٰ كُلِّ ضَامِرٍ), from distant places.”

لِّيَشْهَدُوا مَنَافِعَ لَهُمْ وَيَذْكُرُوا اسْمَ اللَّـهِ فِي أَيَّامٍ مَّعْلُومَاتٍ عَلَىٰ مَا رَزَقَهُم مِّن بَهِيمَةِ الْأَنْعَامِ ۖ فَكُلُوا مِنْهَا وَأَطْعِمُوا الْبَائِسَ الْفَقِيرَ (٢٨)

“To witness the obvious benefits for them and to memorize the attributes of Allah in a round of acquiring knowledge, and then superimpose that knowledge over what was previously taught to them of a cattle-like uncertain and ambiguous way of life (بَهِيمَةِ الْأَنْعَامِ). They must get enlightened by this ideology (فَكُلُوا مِنْهَا) and thereafter spread and impart (وَأَطْعِمُوا) it to those who are deprived and needy.”

ثُمَّ لْيَقْضُوا تَفَثَهُمْ وَلْيُوفُوا نُذُورَهُمْ وَلْيَطَّوَّفُوا بِالْبَيْتِ الْعَتِيقِ (٢٩)

“Subsequently, they must carry out their purification from mental rubbish

(تَفَثَهُمْ), fulfil their obligations (وَلْيُوفُوا نُذُورَهُمْ) and take up the duties of guarding and protecting (وَلْيَطَّوَّفُوا) the sanctity of the august center of Divine ideology (بِالْبَيْتِ الْعَتِيقِ).”

ذَٰلِكَ وَمَن يُعَظِّمْ حُرُمَاتِ اللَّـهِ فَهُوَ خَيْرٌ لَّهُ عِندَ رَبِّهِ ۗ وَأُحِلَّتْ لَكُمُ الْأَنْعَامُ إِلَّا مَا يُتْلَىٰ عَلَيْكُمْ ۖ فَاجْتَنِبُوا الرِّجْسَ مِنَ الْأَوْثَانِ وَاجْتَنِبُوا قَوْلَ الزُّورِ (٣٠)

“Apart from that, whosoever would honor God’s appointed prohibitions, it would be best for him in the sight of God. And allowed for you is all that God has bestowed upon you except the few things that are specifically read out to you (مَا يُتْلَىٰ عَلَيْكُمْ). Hence abstain from the evil of making different man-made things target of your pursuit or following (الْأَوْثَانِ), and abstain from a speech full of lies.”

Chapter Al-Hajj: Verses 32-38

ذَٰلِكَ...... وَمَن يُعَظِّمْ شَعَائِرَ اللَّـهِ فَإِنَّهَا مِن تَقْوَى الْقُلُوبِ (٣٢)

“Apart from that, whosoever would honor the divine values, he will find them resulting into piety of mind.”

لَكُمْ فِيهَا مَنَافِعُ إِلَىٰ أَجَلٍ مُّسَمًّى ثُمَّ مَحِلُّهَا إِلَى الْبَيْتِ الْعَتِيقِ (٣٣)

“In those values lie benefits for you for a known period; thereafter the permanent source of dissemination thereof is to be installed at the august center of this ideology.”

وَلِكُلِّ أُمَّةٍ جَعَلْنَا مَنسَكًا لِّيَذْكُرُوا اسْمَ اللَّـهِ عَلَىٰ مَا رَزَقَهُم مِّن بَهِيمَةِ الْأَنْعَامِ ۗ فَإِلَـٰهُكُمْ إِلَـٰهٌ وَاحِدٌ فَلَهُ أَسْلِمُوا ۗ وَبَشِّرِ الْمُخْبِتِينَ (٣٤)

“And for all communities we have prescribed ways to purify themselves (مَنسَكًا) so they can keep in mind the attributes of Allah and superimpose them over what had been imparted to them (مَا رَزَقَهُم) previously of cattle-like ambiguous conduct (بَهِيمَةِ الْأَنْعَامِ); and they may realize that their lord is the only one God; hence submit and surrender to him alone. The humble and obedient ones in this respect should be given glad tidings.”

الَّذِينَ إِذَا ذُكِرَ اللَّـهُ وَجِلَتْ قُلُوبُهُمْ وَالصَّابِرِينَ عَلَىٰ مَا أَصَابَهُمْ وَالْمُقِيمِي الصَّلَاةِ وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ (٣٥)

“Those are the ones that when Allah is remembered, their hearts are filled with fear ; and those who remain steadfast over what afflicts them; and those who establish the pursuit of divine commandments (وَالْمُقِيمِي الصَّلَاةِ) and spend openly from what We have provided them with.”

وَالْبُدْنَ جَعَلْنَاهَا لَكُم مِّن شَعَائِرِ اللَّـهِ لَكُمْ فِيهَا خَيْرٌ ۖ فَاذْكُرُوا اسْمَ اللَّـهِ عَلَيْهَا صَوَافَّ ۖ فَإِذَا وَجَبَتْ جُنُوبُهَا فَكُلُوا مِنْهَا وَأَطْعِمُوا الْقَانِعَ وَالْمُعْتَرَّ ۚ كَذَٰلِكَ سَخَّرْنَاهَا لَكُمْ لَعَلَّكُمْ تَشْكُرُونَ (٣٦)

“Stout armoured body of troops (al-Budna) is prescribed for you by us as an essential requirement of the Kingdom of God and in this are beneficial results for you. You must keep them reminding of the divine attributes (فَاذْكُرُوا اسْمَ اللَّـهِ) as they prepare and stand in formations for your defence (صَوَافَّ). Then if it becomes compulsory (وَجَبَتْ) for you to share their ventures (جُنُوبُهَا), you must learn from them, then teach all those who are though content but are in need of it. In this way we have arranged to bring things under your control so that your efforts may fetch results.”

لَن يَنَالَ اللَّـهَ لُحُومُهَا وَلَا دِمَاؤُهَا وَلَـٰكِن يَنَالُهُ التَّقْوَىٰ مِنكُمْ ۚ كَذَٰلِكَ سَخَّرَهَا لَكُمْ لِتُكَبِّرُوا اللَّـهَ عَلَىٰ مَا هَدَاكُمْ ۗ وَبَشِّرِ الْمُحْسِنِينَ (٣٧)

“Do remember that joining them (لُحُومُهَا) or their warfare activities (دِمَاؤُهَا) do not have a favour with Allah. However, it is the circumspection on your part

that serves God's purpose. So He has thus given you control over things so that you establish His supremacy the way He Has guided you; And glad tidings are for those who maintain beauty and balance of society."

إِنَّ اللَّـهَ يُدَافِعُ عَنِ الَّذِينَ آمَنُوا ۗ إِنَّ اللَّـهَ لَا يُحِبُّ كُلَّ خَوَّانٍ كَفُورٍ (٣٨)

"Those who become people of faith and peace, Allah defends and advances them and verily He does not love the treacherous and ungrateful."

Chapter An-Nahl/116

وَلَا تَقُولُوا لِمَا تَصِفُ أَلْسِنَتُكُمُ الْكَذِبَ هَـٰذَا حَلَالٌ وَهَـٰذَا حَرَامٌ لِّتَفْتَرُوا عَلَى اللَّـهِ الْكَذِبَ ۚ إِنَّ الَّذِينَ يَفْتَرُونَ عَلَى اللَّـهِ الْكَذِبَ لَا يُفْلِحُونَ (١١٦)

"And do not speak what comes out of your tongues untruthfully by saying "this is lawful and that is unlawful" to invent falsehood about Allah. Those who hold Allah responsible for their falsehood are not going to prosper. "

البقرة :200-196/2

وَأَتِمُّوا الْحَجَّ وَالْعُمْرَةَ لِلَّـهِ ۚ فَإِنْ أُحْصِرْتُمْ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ ۖ وَلَا تَحْلِقُوا رُءُوسَكُمْ حَتَّىٰ يَبْلُغَ الْهَدْيُ مَحِلَّهُ ۚ فَمَن كَانَ مِنكُم مَّرِيضًا أَوْ بِهِ أَذًى مِّن رَّأْسِهِ فَفِدْيَةٌ مِّن صِيَامٍ أَوْ صَدَقَةٍ أَوْ نُسُكٍ ۚ فَإِذَا أَمِنتُمْ فَمَن تَمَتَّعَ بِالْعُمْرَةِ إِلَى الْحَجِّ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ ۚ فَمَن لَّمْ يَجِدْ فَصِيَامُ ثَلَاثَةِ أَيَّامٍ فِي الْحَجِّ وَسَبْعَةٍ إِذَا رَجَعْتُمْ ۗ تِلْكَ عَشَرَةٌ كَامِلَةٌ ۗ ذَٰلِكَ لِمَن لَّمْ يَكُنْ أَهْلُهُ حَاضِرِي الْمَسْجِدِ الْحَرَامِ ۚ وَاتَّقُوا اللَّـهَ وَاعْلَمُوا أَنَّ اللَّـهَ شَدِيدُ الْعِقَابِ (١٩٦)

And to meet the divinely appointed goals (لِلَّـهِ), conclude discussions leading to your final submission to Divine Discipline (الْحَجَّ) and devote your lives for its spread and promotion (وَالْعُمْرَةَ). But if you are prevented due to unfavourable circumstances, then follow whatever has become available to you previously of the precious values of conduct (مِنَ الْهَدْيِ). And do not approach and surround your chiefs/elders/elite (لَا تَحْلِقُوا رُءُوسَكُمْ) until the precious values of conduct have been fully disseminated around (يَبْلُغَ) and fully established in their right places (مَحِلَّهُ). And whoever among you may still suffer from a weakness or doubt about his faith and belief (مَّرِيضًا), or has become liable for a sentence by his chief/elder (أَذًى مِّن رَّأْسِهِ) he should compensate (فَفِدْيَةٌ) for this by undergoing training for abstinence (صِيَامٍ), or otherwise prove his standpoint as true (صَدَقَةٍ), or carry out a cleansing operation of his inner self (نُسُكٍ).
And when you are settled in peace, then whoever may decide to benefit from a life of pursuit of truth (تَمَتَّعَ بِالْعُمْرَةِ)and has reached the state of concluding his issue of faith (الْحَجِّ), he must adhere with the precious values of conduct made available to him (اسْتَيْسَرَ مِنَ الْهَدْيِ). And whoever may not find him in this situation, he must undergo three rounds of training in abstinence (فَصِيَامُ ثَلَاثَةِ أَيَّامٍ)

to reach the conclusion about his faith (فِي الْحَجِّ). For those who have withdrawn completely from this process (إِذَا رَجَعْتُمْ), they would need a number of learning/training sessions (سَبْعَةٍ) afresh. This is the only methodology to build a perfect society (عَشَرَةٌ كَامِلَةٌ). This procedure is prescribed particularly for those who do not qualify (لِمَن لَّمْ يَكُنْ أَهْلُهُ) yet for submission to the divine commandments (حَاضِرِي الْمَسْجِدِ الْحَرَامِ)or to follow them in letter and spirit. Nevertheless, you all must act circumspectly and beware that Allah's accountability is very severe.

The words in parenthesis are defined hereunder from authentic lexicons.

Al-uqood: :[الْعُقُودِ], **Protocols, contracts, agreements, covenants.**

Aoufoo: [اوفو] ; **Waw-Fa-Ya** = to reach the end, keep ones promise, fulfil ones engagement, pay a debt, perform a promise. tawaffa - to die. wafaat - death.

Al-An'aam: [الْأَنْعَامِ]: Bounties, comforts of life; cattle;

Baheemah: [بَهِيمَةُ] : One knows not the way or manner in which it should be engaged in, done, executed, performed; speech which is confused, vague, dubious; also applied to closed or locked door, one can't find a way to open it;

Wa antum Hurumun: [وَأَنتُمْ حُرُمٌ] ; While you are restricted; prohibited.

As-Sayid: [الصَّيْدِ]: That which is captivated, imprisoned; stiff-necked; proud; one with prestige and authority; animal of prey.

Ghayira muhalli: [غَيْرَ مُحِلِّي]: Not set free; not violating the prohibition; the place or time where something becomes lawful, permissible.

Yutlaa 'alayikum: [يُتْلَىٰ عَلَيْكُمْ] : What is read out to you for obeying, carrying out, doing.

Ash-Shahrul Haraam: [الشَّهْرَ الْحَرَامَ]: A state of restrictions/prohibitions; a month of sanctity.

Al-Hadya: [الْهَدْيَ]: Anything venerable or precious; Maa Ahsana Hadyituhu: How beautiful is his conduct/character; gift, present, donation, prisoner, respectable conduct; behaviour; (general = the sacrificial animal).

Al-Qalaaid: [الْقَلَائِدَ]: Lane's Lexicon on 5:2 - prefects or the like with offices of administration, permanent badge (of favour), authority, mode of order-giving,

impose upon a thing. Management. Carrying out the orders; security control; pursuance; discipline.

Aammeenal Bayit al-Haraam: [آمِّينَ الْبَيْتَ الْحَرَامَ]: Administrators and controllers of the revered center of ideology.

Ahlal-tum: [احَلَلْتُمْ]: You become free; free from restrictions/prohibitions; free from responsibilities, etc.

Fa-Astaadoo: [فَاصْطَادُوا] : Then you acquire dominance; establish hold; establish power and domination; hold on to something.

Al-Masjid Al-Haraam: [الْمَسْجِدِ الْحَرَامِ]: The Inviolable and respected commandments to be obeyed.

A center of such commands to be surrendered to;

Al-Maytatah: [الْمَيْتَةُ] : Diminishing of the Intellect (Raghib Isfahani); death of the faculty of intellect.

Ad-Damma: [الدَّمُ] :Stuff for painting red; blood; blood-letting; smearing with blood or some other stuff; blood stained; something or form which is painted; to coat a house with mud; a women who has painted with saffron around her eye; A very uncivilized and impolite attitude.

Al-Khinzeer :[الْخِنزِيرِ]: Kh z r: He affected, or pretended to be cunning, intelligent or sagacious, or intelligent with a mixture of craft and forecast. Narrowing of the eyes; he looked at him from the outer angle of the eye, as one does in pride and in light estimation of the object at which he looks; look through small or closed eyes; shrewd, cunning.

Laham [لَحْمُ] : to mend, patch, weld, solder; to join in battle, engage in a mutual massacre; to cling together, cleave together, stock together, hang together, cohere, to hold firmly together; to be joined, united; to be in immediate contact.

Uhilla li ghayiril-laaha bihi [أُهِلَّ لِغَيْرِ اللَّـهِ بِهِ]: That from which the name other than Allah may rise.

Al-Munkhaniqatu[وَالْمُنْخَنِقَةُ] : KH N Q: **Kh-Nun-Qaf** = To throttle/strangle/choke (a person or thing), to straiten, nearly cover or nearly attain a thing, fill/fill up a thing, squeeze or compress upon one's throat, take or seize by the throat, constrain or distress.

Al-Mowqudatu [وَالْمَوْقُوذَةُ] : To kill by striking; kill by a blow.

Al-Mutaraddiyah :[وَالْمُتَرَدِّيَةُ]: To fall from heights; fall into insult and obscurity; fall into hell.

An-Nateehatu :[وَالنَّطِيحَةُ]: Pushed to ill fate and bad luck; struck with horn or blow.

Maa Ukulu as-Sabu'u [وَمَا أَكَلَ السَّبُعُ] : **a state of affairs where all human values have been devoured by terror and brutality.**

Maa Zakkayitum :[مَا ذَكَّيْتُمْ]: Which you have saved and nurtured or cultivated.

An-Nusubi [النُّصُبِ] : Some appointed target,standard, limits, sign, signal showing way; an installed stone for worship; status, post, source, dynastic chain, elite class.

Azlaam [أَزْلَامِ]: z l m : to make a mistake; to speak before thinking; to cut from around; to wander around aimlessly; to suffer from hunger; to cut a piece of ear, an arrow without wings.

Fisq : [فِسْقٌ] : A voice, corruption, exceeding limits, sin, crime, immoral act, bad character.

Makhmasatin [مَخْمَصَةٍ]: A difficult, problem, compulsion.

Al-Jawareh :[الْجَوَارِح]: J R H: to injure; sustain injuries; an animal of prey; hands and feet are also "Jawareh" as they hunt and capture the hunted, or commit good or bad deeds; to earn; "maa lahu Jaareh" = he has no earner; to render inactive.

Mukallabeen [مُكَلِّبِينَ] : A tied up prisoner; one strapped; one who trains the hunter animal; to lose senses by madness; madness in a dog by eating human flesh.

Kulu mimma Amsakna 'alayikum: [فَكُلُوا مِمَّا أَمْسَكْنَ عَلَيْكُمْ]: Know all that they hold against you, or keep in their hearts against you.

Ta'aam :[طَعَامُ]: to take to education, to have power or ability to do it; to be vaccinated, inoculated; to have power over him.

Al-Mominaat [الْمُؤْمِنَاتِ]: Particular Momin groups, parties, communities; Momin females.

Al-Mohsinat :[الْمُحْصَنَاتُ]: Chaste, guarded, fortified, protected communities, groups, or women, in places difficult of access, approach; abstaining from what's not lawful or from that which induces suspicion or evil opinion.

Al-Mohsineen [مُحْصِنِينَ] : Same people as mentioned above.

Musaafiheen :[مُسَافِحِينَ]: causing bloodshed; S F H: the lowest level on ground; feet; he caused to flow; he caused bloodshed; illegitimate sexual act; Saffaah: blood letter; killer; ruthless.

Muttakhizi Akhdaan :[مُتَّخِذِي أَخْدَانٍ] : Whispering in secret; conspirator.

Wujooha-kum [وُجُوهَكُمْ] : the direction of your thoughts, targets, ideology; faces.

Ayidiya-kum [أَيْدِيَكُمْ] : Your resources, capabilities, strength, hands.

Ughsiloo [فَاغْسِلُوا] : To wash, clean up, to do cleansing.

Al-Maraafiq :[الْمَرَافِقِ] : Elbows; sources of companionship and assistance; mutually linked, joined.

Amsahu (امْسَحُوا): To start journey on land; to survey, to assess, to cover an area of land, to measure, one who journeys a lot; cleansed; to clean what is wet or dirty.

Ila-al-Ka'abain (إِلَى الْكَعْبَيْنِ): To the extent of excellence and nobility.

Junuban (جُنُبًا): A side, direction, corner, strange, stranger, unrelated, from far off, not known.

Attahharu (اطَّهَّرُوا): Do the cleansing.

Mardhaa (مَّرْضَىٰ): Afflicted with sickness; in weakness; in problem, error, shortcoming, lacking. One whose heart is in doubt or lags behind in faith and belief (Al-Raaghib).

'Ala Safarin (عَلَىٰ سَفَرٍ): Travel, travel for acquisition of knowledge and awareness; to shine on the sky of discovery and progress; to illuminate; to become manifest, apparent; to glow, shine, yield, achieve, rise; to draw results;

to clean the house from rubbish; Asfaar = Books that reveal truth; to unveil, uncover.

Min Al-Ghaait (مِّنَ الْغَائِطِ): one coming up from a low mental and intellectual level.

Laamastum An-Nisaa (لَامَسْتُمُ النِّسَاءَ): Caught or inflicted by some weakness.

Lam Tajidu Maa'an (لَمْ تَجِدُوا مَاءً): Maa is often used for divine revelation or guidance.

Tayammamu (تَيَمَّمُوا): Aims, ends, intentions, to determine.

Sa'eedan Tayyiban (صَعِيدًا طَيِّبًا): Lofty, exalted, pure.

Al-Bayit al-'Ateeq (الْبَيْتِ الْعَتِيقِ): A Center or Institution having overall priority, superiority, being guarded, revered, preferred.

Mansakan (مَنسَكًا) : Values and principles for cleansing or purifying one's inner self.

Yadhkiroo Ism Allahi (يَذْكُرُوا اسْمَ اللَّـهِ): Memorizing, keeping in view the Divine Attributes/Values.

Baheematul An'aam (بَهِيمَةِ الْأَنْعَامِ): Ambiguous, unpredictable, unspecific, sporadic conduct like that of animals, cattle.

Maa Razaqa-hum (مَا رَزَقَهُم): Rizq: Free Intellectual dissemination for the hearts and minds, such as several sorts of knowledge and science; to bestow material or spiritual possessions; anything granted to one from which he derives benefit.

Al-Budna (وَالْبُدْنَ): A stout body, grown up and strong; A dress of armour; A body of troops fully armed and equipped.

Sawwaafun (صَوَافَّ): to devote as a trust for religious activities of service; to present oneself for such service; to dry; to stop; to turn the direction; a trader of wool.

Junoobu-ha (جُنُوبُهَا): His side; he separated his side or a wing; to afflict damage; to accompany, share, to share a travel or venture; his rights; his landing, settlement, to abide bye, to obey and follow; His Partner, Neighbor; to evade.

Wajabat (وَجَبَتْ): To become essential, inevitable, compulsory; to fall to ground.

Fa Kuloo (فَكُلُوا): Kuloo: Acquire, Benefit from; Take, eat.

Dimaa'ooha (دِمَاؤُهَا) : (from Damm); his/their bloodletting; Bloodletting by them.

Min Kulli Fajjin 'Ameeq (مِن كُلِّ فَجٍّ عَمِيقٍ): From every far off place.

Rijaalan (رِجَالًا): With courage, bravery, manhood,on foot.

'Ala Kulli Dhaamirin (وَعَلَىٰ كُلِّ ضَامِرٍ) : Upon every one's call of conscience.

Fi Ayyamin Ma'loomaat (فِي أَيَّامٍ مَّعْلُومَاتٍ) : A known, determined period of time.

Tafatha-hum (تَفَثَهُمْ): Cleaning of mental deviations/rubbish.

Li-Yaqdhoo (لْيَقْضُوا) : So they may finalize, decide, complete a work.

Yoofu Nazoora-hum (وَلْيُوفُوا نُذُورَهُمْ) : So that they fulfil their vows, promises, covenants, etc.

Yattawwafu (يَطَّوَّفُوا) : Tawaaf: To guard, to protect.

Hurumaatil laah (حُرُمَاتِ اللَّـهِ) :what is prohibited or declared inviolable by God.

Al-An'aam (الْأَنْعَامُ):Cattle, animals; Bounties from God.

Al-Authaan (الْأَوْثَانِ) : Wathan; A target of devotion, worship; steadfast; strongly established; to have literary faculty of mind.

Al-Hajj (الْحَجَّ): The debate/arguing leading to acceptance of faith.

Al-Umrata (الْعُمْرَةَ): = **Ayn-Miim-Ra** = to inhabit, dwell, mend, repair/revive, tend, build, promote, cultivate, make habitable, to make better, to develop, populate, to serve/uphold/observe/regard, to visit, to colonize, aimed at it, frequently visit, a visit in which is the cultivation of love/affection, repairing to an inhabited place.
perform a sacred visitation, minor pilgrimmage, pilgrimmage with fewer rites.
to remain alive (save life), to live, life, age, long-life, old-age.

Siyaam (صِيَامٍ): Abstinence; training in abstinence.